

Christian Education

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Order of Contents

	PAGE
The January Chicago Meetings— <i>James E. Clarke</i>	173
Unifying the Student Movements—A Symposium—	
<i>David R. Porter</i>	177
<i>Leslie Blanchard</i>	184
<i>Russell Delong</i>	187
<i>M. Willard Lampe</i>	189
Minutes of the Fourteenth Annual Meeting, January 5, 6, and 8	191
Report of the Treasurer	195
Report of the Auditing Committee	197
Report of the Committee on Policy	197
Officers and Committees, 1925	200
General Secretaries of the Constituent Boards	201
"Here and There"	202

TO OUR SUBSCRIBERS:

Unfortunately the December, 1924, number of CHRISTIAN EDUCATION is now out of print. We have many demands for it. We appeal to our friends to supply us with copies which they may not care to keep.—THE EDITOR.

Christian Education

Vol. VIII

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The January Chicago Meetings

DR. JAMES A. CLARKE,

Board of Christian Education, Presbyterian Church, U. S. A.

The sentiment prevails among those who were present that the annual educational meetings held in Chicago during the first week of January, 1925, reached a high water mark in interest, in effectiveness, in attention to really important questions, particularly in serious concern for and remarkable emphasis upon religious development as an essential of a complete education.

In every group meeting and in the great, comprehensive, joint mass meeting held on Thursday afternoon, January 8, the responsibility of school and college and university for the formation of character and the moral welfare of society was squarely faced and intelligently discussed, and at every turn there appeared the conviction that essential to the formation of high character and to the establishment of a stable social structure is that dynamic to be found only in those impulses and purposes which are essentially religious.

At the opening meeting of the Council of Church Boards of Education with which the week began, the president of the Council, Dr. John E. Bradford, of the United Presbyterian Church, presented to those present a retrospect and a prospect of Christian education. His paper set forth the historic development of the purpose to provide the kind of education which alone can issue in good citizenship, and revealed the remarkable and gratifying growth of that type of American institution which has been and is dominated by this purpose. While certain details and methods

of the work carried forward by denominational boards were given reasonable consideration, throughout the sessions of the Council the emphasis was upon instruction in the Bible and related subjects and the direction of this kind of teaching so that it would issue in a truly Christian citizenship.

Confirming many statements recently given publicly, Dr. Robert L. Kelly, executive secretary, presented a preliminary report of a study which reveals a notable increase in the amount of instruction in the Bible and related subjects in the 250 colleges affiliated in the Council—colleges which enroll in round numbers about 100,000 students. This study indicates that at the beginning of the century the typical college of this group advertised a total of fourteen hours instruction in religion, eight hours of which were devoted directly to Bible study, but they actually gave considerably less than was advertised. In 1923-24 the typical college advertised twenty-eight hours of instruction in the same field and actually taught twenty hours, the teaching being for college credit only. This is plain evidence that in answer to the question, How much religion is taught? the reply must be: Much more than used to be. The study, which will be published later,¹ exhibits in detail the amount of instruction in religion as related to the amount of instruction in other subjects—English, Mathematics, etc. It was interesting to learn that in one college instruction in religion bulks larger than instruction in any other department except English. The study further revealed that the instruction in religion is confined in large measure to the Freshman and Sophomore years and that it is primarily a general survey of the Bible for the purpose of giving the student information, 74 per cent. of all instruction in this department being instruction in the English Bible.

While this study deals exclusively with the quantity of instruction, no effort having been made to determine its quality, there were incidental indications that a considerable amount of this instruction is hardly of college grade. Opening the discussion on

¹In the March issue. Orders for extra copies should be sent in at once.

Dr. Kelly's study the writer took occasion to point out that, while we have reason to be greatly encouraged because of the marked increase in the quantity of instruction in the Bible and related subjects, the cry is imperative that there must be improvement in the quality of the work, some of this work being not taken seriously by the college student because it does not compare favorably with the work in other departments. The opinion just expressed was later confirmed by a very vivid and vigorous address by Dr. Joseph N. Artman, of the University of Chicago, who spoke on some of the crisis points in religion as they come to the typical college student.

Dr. Artman is one of the directors who, under the auspices of the Institute of Social and Religious Research, are making a survey, first suggested by Dr. Kelly, for the purpose of discovering the character forming influences, agencies and practices in institutions of higher education. While that survey is not completed, and Dr. Artman did not speak officially or attempt to give advance information concerning its findings, he spoke very frankly of the impressions which have come to him as he has endeavored to ascertain the facts. The first crisis point for the college student, in Dr. Artman's opinion, arises out of the fact that the church and the home have failed to give adequate religious preparation. Some students, of course, come to college with no religion at all. Others come with a "fixed religion." That is, they have been taught that unless they maintain certain beliefs which have been implanted in childhood they must necessarily reject religion (that is, the Christian faith) altogether. These students are apt to reach the place where they conclude that some of their earlier beliefs are not tenable. The result is a crisis point. Over and over again this same fact appeared in discussions, and it becomes increasingly apparent that the best work in the field of religion can never be done in institutions of higher learning until much more thorough work in the same field is done by the home and local churches.

Dr. Artman is certainly no champion of the purely academic point of view. He did not hesitate to affirm that crises are created for many students because "the pedagogy of impartation is set over

against fellowship in life"; because Bible teaching is apt to be little more than mere impartation of knowledge; because college professors are prone to say, "My job is teaching a subject," failing to realize that they have a responsibility for the making of a good citizen; because too many teachers seem to conclude that the winning of a Ph.D. degree is the sum of all good, and research rather than education the business of a college professor; because members of faculties foolishly talk about the conflict between science and religion—an evidence that they themselves are sadly lacking in education with respect to both. Because of these facts and others, Dr. Artman thinks that students feel the unreality of much of the college work with respect to religion, and he does not hesitate to say that he has found the Bible department "the weak spot, the place where we wobble in our walking." It is all largely because so much emphasis is placed on education as mere knowledge, teachers failing to impress the fact that knowledge is merely a tool, its value depending on its use. It is Dr. Artman's view, and the same view was expressed by others, particularly in the Conference of Church Workers at University Centers, that the general impression of college students is that the church lacks moral fiber.

Of course, it is not expected that all who read such expressions of opinion will agree with them, but these statements are made in order to reveal the fact that, perhaps as never before in a single week, leaders in American education faced very squarely and frankly the problems of their work as they relate to the development of the Christian life. The theme of the great mass meeting which continued throughout one afternoon was "Christian Education," and the opportunity of the college, and the opportunity of the university to promote a truly Christian education were set forth respectively by President W. O. Thompson, of Ohio State University, and by Dean George F. Kay, of the State University of Iowa. Unfortunately, Dean Shailer Mathews, of the University of Chicago, who had been announced to speak on the opportunity of the theological seminary, did not arrive in time to take part in this session.

Later, during the meeting of the Association of American Col-

leges, Dr. Graham Taylor, of Chicago Commons, set forth the social and civic responsibility of American colleges for their graduates, which subject was further discussed later by others. In the National Conference of Church Workers in Universities such subjects as the following were central: "The Effect of Fraternity Life Upon the Religious Life of Students," "What Students Think of Religious Workers and Their Methods on the Campus," "The Effect of the Class Room on the Religious Life of Students," and "The Present Attitude of State University Administrations Toward the Religious Life of Students." President R. M. Hughes, of Miami University, presented the latter subject, and the fact was established anew that administrative officers of state institutions feel profoundly the necessity of making all educational processes include more of the purpose of religious development. Taken as a whole, the week in Chicago accelerated the nation-wide movement toward a more thoroughgoing religious education.

Unifying the Student Movements

A Symposium

DAVID R. PORTER,

Student Department, Young Men's Christian Association

It is not difficult to draw broad generalizations and profound theories on this subject. I am convinced that for our purposes to-day we shall be more profitably employed if we deal with historical facts. As my share in to-day's discussion, I shall, therefore, do little else than report some significant consolidations of student movement representatives during the past two years. It happens that these particular developments have been in interdenominational groups; I am hoping that others will report concerning the situation in any denominational undertakings and enterprises.

May I add one other preliminary word. One who has the opportunity to keep in touch with the currents of thought in these movements at the present time must be profoundly impressed by

the spirit of eager searching for truth and of the spirit of consecration to our Lord which is evident on every side.

We are blind to the most marked characteristic of student life in our generation if we do not appreciate the very widespread hunger for spiritual power on the part of the students of to-day. Discussions of pressing social questions are probably none the less interesting than two years ago. The more thoughtful students, however, are going through or beyond these questions to a careful scrutiny of the nature of the universe and the kind of person God is, realizing that our problems of daily life will not be solved until these more fundamental questions are recognized and dealt with. I regard the discussions here reported, therefore, as deeply encouraging and reassuring to those of us who are concerned for the Kingdom.

During the past fifteen years there has been more and more a sense of unity among the students who control the destinies of the on-going Christian work in the American colleges. It seems probable that the work of the churches and of the Associations usually seems to them naturally supplementary, not competitive, both needed for distinctive purposes for the spiritual welfare of the college community. The two Christian Associations have slowly but surely been growing into closer accord and both locally and generally doing more things together. One can sense the growth and spread of the idea that men and women in co-educational colleges not only can play together and dance together, but also can think and pray together. It is a significant thing that the one book which has had widest student reading the past two years is "Men, Women, and God," by A. Herbert Gray, who was brought to the United States by the Associations in the college year 1922-23.

Another significant fact is that for the last three years the two Student Association Movements have had identical purposes. This has inevitably led to close unity in a great spiritual adventure for Christ and His Church even though it has not shown itself in notable changes toward unification in organization.

This unity in spirit has been furthered by the policies of the Student Volunteer Movement which although maintaining a

powerful national consciousness, does not exist within any college as a separate movement, but rather exerts its influence through individuals within the more comprehensive Associations.

At the Indianapolis Convention a suggestion was made by the Student Fellowship for Christian Life Service that a Consultative Assembly of their Movement and the Student Volunteer Movement be held. Later the Council of Christian Associations passed the following resolution which led to the convening of an assembly of four Student Christian Movements. "That the Council of Christian Associations confer with the Student Volunteer Movement and the Student Fellowship for Christian Life Service about holding a consultative assembly composed of six students from each one of the four movements who shall be chosen by the proper council of each movement to confer concerning their mutual problems in regard to furthering the Kingdom of God on the campus." Such a "Consultative Assembly" was held at Delaware Water Gap, April 24-27, 1924. There was also present one representative from the staff of each Movement, and one delegate, Dr. R. E. Speer, President, from the Federal Council of Churches, and Dr. O. D. Foster, from the Council of Church Boards of Education. Seldom has a more representative gathering of students been held. Every delegate present was selected after a most careful process of nomination by each of the student councils concerned. You had, therefore, in this meeting men and women students who were officially authorized to speak for the two hundred thousand members of the Y. W. C. A. and Y. M. C. A., as well as from the two vocational movements.

At the final session, the report of the Business Committee included the following important recommendations:

1. Convinced that the greatest need on our campuses is one for real dynamic spiritual power, we recommend that representatives of the Christian organizations on each campus hold, as soon as possible, a consultative assembly to make a thorough and searching study of their common objectives, the reasons for failure to realize these objectives, the basic causes of spiritual impotence, the obstacles which the existing organizations and their relationships present.

It is suggested that in the course of this study the following specific problems may be considered to advantage:

(a) The degree of responsibility for planning, initiating, and seeing through the Christian programs on the campus, which is actually assumed by students, and that greater degree which might well be assumed with profit to our spiritual development and concern.

(b) The relation of our Christian work on the campus to church work and life both now and after student days.

(c) The attitude of each campus Christian group toward the other Christian groups and their work, and the tendency to overlook the bad in one's own group and the good in the others.

(d) The whole question of life work guidance and the place and effectiveness of each of the four groups represented here in that important task.

(e) Such other problems as that of duplication in the fields of
Missionary and World Education,
Student Christian Conferences,
Student Christian Publications.

2. It is recommended that the groups on each campus carry on such experimentation in organization as seems necessary effectively to realize their chief objective, and that each group be willing and eager to lose its own identity, if need be, to achieve a more vital Christian union on the campus.

3. It is recommended to the national executive bodies of the four movements here represented that they encourage such experimentation as is here recommended, and through study and suggestion that they help the local campuses to realize the best values from these efforts.

4. The creation of a Continuation Committee is recommended, the committee to be composed of one student from each of the four movements here represented, with power to call in student or secretarial advisors or both at its pleasure.

The function of the committee shall be to encourage students of all the Christian movements together seriously to attack these problems

- through the thorough distribution of the findings of this assembly;
- through the assembling of data on the outcome of all experiments, those already conducted as well as those resulting from these recommendations;
- through any other means at its disposal for stimulating our thinking on these mutual problems;

and it shall also be the function of the committee to convene again a consultative assembly of approximately the same number and representation, half of which preferably shall be of the personnel of the present assembly, and with the addition of representatives of such other students' groups as the committee feels should participate.

With the convening of such another assembly, this committee, its duties and powers shall cease to exist, and in event of failure to convene it within a year from this date, the committee, its duties and powers shall automatically expire.

5. It is recommended that

We pledge ourselves as individuals to take responsibility for carrying into reality in all of our personal contacts these findings:

For further study of these problems and prayer about them.

For bringing to the attention of friends and other students the problems we have faced here.

For assuring complete co-operation of our movements with the other movements in making effective these recommendations.

For doing all else in our personal power—in summer conferences and retreats—to challenge the students of to-day with the demand for complete surrender to the will of Christ, the necessity for greater vision of what His will means, and the courage to live it.

Underlying currents of thought indicated:

1. While a realization of need for national and local consultations and co-operation among Christian organizations was widely felt, a unified movement is not advisable at the present time.

2. The purpose of an ideal Christian movement underlies the expressed purpose of all Christian organizations whose unique

contribution to furthering our general purpose has been their *specialized* emphasis on certain phases of work.

The report of this student discussion closes with these encouraging words:

"The significance of the Assembly only the future can reveal. At the very least, it indicates the first serious effort toward mutual understanding and concerted effort on the part of the four principal movements which are doing the work of Christ in the American colleges. Merely as a 'consultative assembly' it justified its worth. But its ultimate results may be far more productive and far-reaching than that. It was clear that (at least for the immediate future) we do not need a single unified Student Christian Movement. But it was equally clear that the time has come when all overlapping, misunderstanding and competition among the four movements should and must cease, when unity of spirit and correlation of effort greater than we have ever known before are demanded by the task we undertake in common—when, in brief, there must be a united movement of the Christian forces in the American colleges, whether it eventuates in a unified movement or not. The Assembly sends a two-fold appeal to the Christian student forces throughout the country—first, to strive assiduously and at once toward more effective co-operation, locally and nationally; second, to lift eyes of vision high in order that we may the more clearly perceive what it is *God* is planning for our movements, individually and unitedly in the future.

The Continuation Committee suggested in this report was later authorized by each of the organizations and was composed of the following:

Glen Harding, University of Chicago.

Katherine Ashworth, Barnard College.

M. O. Williams, William & Mary (Va.).

E. Raymond Wilson, Columbia University.

We considered the need for and problem of closer co-operation between the present four movements both with a view to our ultimate goal and immediate steps.

The exact form which our ultimate goal should take, we cannot predict. Indeed we do not believe that the precise form is the

most important thing. But we do believe that this goal should be a living movement of united Student Christian work to which every student and every organization should give a greater loyalty than is given to any particular organization; and the creation of such a living movement and such a supreme loyalty we deem our paramount duty, as individuals, as movements, and as co-operating movements. Obviously this movement must inevitably find expression in a unifying organization of some kind. We further believe that in addition to the embodiment of a supreme loyalty, our goal would have to fulfill the following conditions:

1. It should conserve, as far as possible, the principal values of the present independent movements.

2. It should have sufficient breadth to easily include within itself groups of students of all types and points of view.

3. It should preserve the rights of students to unite in any special emphasis to which they feel particularly called, at the same time safeguarding the greater interest of the unity of the movement as a whole.

4. It should have as its main objective the presentation of the claims of Christ on students and the winning of their allegiance to Him.

5. It should feel a responsibility for the presentation of Christ to the entire world.

6. It should be of sufficient importance to conscript for its leadership the ablest human resources which the student movements possess.

We further recommend as immediate steps toward effective cooperation:

1. An annual joint meeting of the Councils of the movements. If at all possible the first of these meetings should be held during the Christmas vacation 1924-25.

2. The invitation of fraternal delegates from each of the other movements to all council meetings, summer conferences, important assemblies, etc.

3. Sympathetic interest in and cordial support of the reconstituted Council of Christian Associations in its effort to carry on the common tasks of the Student Y. M. C. A. and Student Y. W.

C. A. It is our feeling that from the development of this Council, much guidance can be obtained as to future developments in the relationships of all movements.

4. The immediate formation of a *Federating Committee* of the Student Christian Movements to consist of at least two representatives (preferably one secretary and one student) from each of the following organizations:

- Student Young Men's Christian Associations.
- Student Young Women's Christian Associations.
- Student Volunteer Movement.
- Student Fellowship for Christian Life Service.
- Council of Church Boards of Education.

MISS LESLIE BLANCHARD,

Student Department, Young Women's Christian Association

What makes a student movement?

It is worth an attempt to state carefully the characteristics and essentials of a movement which is vital, Christian and student. Our present organizations and programs need to be tested against such essentials. A group of students, faculty and alumnae of the Young Women's Christian Association have worked intensely on this subject and their thought on this matter gives a conception against which to consider the question of our discussion.

1. A student movement with vitality cannot be limited to one group in a student community. It must be fully student and unite in its membership undergraduates, faculty, graduate students, and alumnae. A Christian movement must face all sides of the campus. It may begin as an undergraduate undertaking with faculty and alumnae giving advice when requested and helping by financial support, but if it has national life and continues from one generation to another, it must become a comradeship of the whole group.

2. The basis of such a movement is a local group of students united by a common Christian purpose. This purpose will grow out of the needs and desires of each group and will adapt itself to the changing needs of student life. Students who follow Christ's way of life, and those who desire to discover whether they can

accept Him, should have fellowship in study and experience together. The purposes will be an aim and objective rather than a statement of a predetermined goal. The local group is the autonomous and determining unit. A vital Christian life in each local group can be maintained only as that group works with other groups and can make the strength of one the strength of all.

3. The Christian religion was not intended to be for separate application to men and women; they face the same problems and barriers which seem to keep them apart in their intellectual experience are more imagined than real. A movement should provide a comradeship of working together which gives greatest strength to the whole and leaves men and women free to work apart when that is most useful. It should begin a process which it vital throughout life.

4. The life of the movement must grow out of the needs of students, and students must be responsible for the initiative, promoting and accomplishing the work of the movement; in the student lives the ultimate control of the movement. There will be a representative system of control in the membership of the local group and throughout the national organization. It will be characterized by a simple and flexible system of group work. No action will be taken unless representatives of the local groups participate.

5. The staff of the movement, national and local, are fellow-workers with the members in the achievement of their purposes. A staff member is a consultant and a comrade, who works "with" individuals and groups, not "for" them.

6. It will have world-wide Christian student connections.

7. It will be more than student in its outlook and its loyalties—an intercollegiate movement sharing in the common responsibilities of Christian men and women. Its usefulness and power will be increased by connections with movements not composed of students, but seeking to make the will of Christ effective in human society.

8. It will be closely related to the Christian Church.

It would be interesting to supplement these with the principles of organization adopted by the Young Men's Christian Associa-

tion Student Council in 1922. If the present "student movements" should unite their forces on the basis of such essentials, we would have a united Christian lay movement of students, men and women. Since our student body is chiefly Protestant in its religious inheritance and its actual membership, in denominational groups such a movement would depend largely on the strength it could draw from the life of the Protestant churches. But it would need to be more than Protestant in the sense that it would draw on the other great heritages of the Christian faith through which the knowledge of God and the sufficiency of Christ have become known to students in other nations, and it would make possible the union of Christian experience from which the Church of the future must come.

Does the Protestant Church recognize its need for such a lay movement?

To an observer, it seems as if the officials of the churches, the men and women within its boards and assemblies, have ceased to be aware that the Church of Christ has derived much of its power from the great lay movements in its history—those adventures of faith based on the power drawn from the very life of the Church and its teachings, but destined to enlarge and extend that power and correct the weakness of the body to which it owes its life.

Within the realm of student life, does the Protestant Church need a student movement free to examine critically the Christian life we have achieved, to pioneer in discovery of its place in the Kingdom of God? Such a movement would not discount the heritage of the past, but could use every discovery and certainty of the Church to-day without the "control" of the established practices and programs.

There seems little doubt that the students believe they need such a movement. The unconscious evidence of many a discussion and resolution goes to prove their sense of need and their determination to contribute to the life of the Church in this way. Such a determination does not imply disloyalty to the Church. The history of the last four years shows a steady tendency of student groups to unify themselves into such a movement. It is to

be hoped that the so-called student church organizations can take their place in it.

Granting the need for unifying the existing movements, each one contributing some of the essentials of a vital student Christian movement, we need to ask ourselves most soberly the grounds upon which the process should take place. Students need to face this as soberly as this gathering. I submit that one proposal runs as follows:

a. We need a movement of Protestant students who come from Protestant homes and training, unite in college and go out to their Protestant churches;

b. The student organizations of the churches indicate the foundation for such a movement;

c. There should be an interdenominational organization uniting these student groups and keeping them under the control of the Federal Council and the Church Boards of Education. Such an organization could do all the work now accomplished by the Christian Associations, and would offer more resources, a better program, a better leadership, without the serious loss which the Church now faces through the Christian Associations;

d. Therefore, we should move to substitute such an interdenominational movement for our present situation.

To the writer, this proposal seems to lack the strength of the lay student movement. It assumes ecclesiastical control and guidance; it is limited within the present organization of the church boards; it must fit into our accepted policies and program.

Should we not hope that the churches can give recognition to a student movement drawing on the resources of the church boards and the interdenominational agencies, and at the same time keeping the strength of a lay movement?

RUSSELL DELONG,

Student, Ohio State University

To speak of unifying student movements is to talk in very ambiguous terms. There are students and movements. Do we mean to say student organizations when we speak of student move-

ments? When we say unify do we mean to establish a forum in which all these interests of the separate groups are represented? That is, do we want an organization of organizations? Let us assume such an organization which, for convenience, we shall call a federating committee. What shall the duties of such a league be? Shall it meet in a national or regional conference and issue pronouncements to be carried out by the local groups or shall it encourage the formation of local co-operative groups? Again let us assume that the latter would result. What then shall be the duties of the local co-operative organization? Shall it dictate to the various organizations on its campus and herald the news that a certain goal is sought and that the maximum success can be gained only by the greatest Christian co-operation?

What trumpet shall we sound that will prevail upon the ears and minds of students in our so-called Christian organizations to the establishment of Christian co-operation? Shall we appoint organization experts to investigate as to the best methods to pursue? Shall we question psychologists as to the best approach to the student mind? Will the advice of professors of sociology instruct us how to solve this problem?

We, who are a part of the student body to whom your attention is sometimes directed, do not believe the "bull's eye" of the problem is even being scratched. Many shots have hit the outer circle but the "real target" is yet untouched. Certainly an organization of organizations won't "turn the trick" any sooner than a co-operative society, a discussion group or a federating committee. All these theories are good speculations but it seems to us they lack the soundness that makes real theories workable. We will grant that by means of organized effort more people may be reached. But with what do you reach them and what is gained by a hand to hand contact? Does this produce co-operation? Suppose twelve people meet in conference and decide upon plans of activity, disarmament, or what-not; does this guarantee that they will go back to their people and enforce such a conclusion? Would they want to do such and if so could they do it? How can one by word of mouth and organization manufacture the spirit of co-

operation? One might as well consider a steel mill moulding and fashioning the spirit of truth.

What the student seeks most of all is soul contact, although he may not always admit it. A soul contact with God and a soul contact with other souls of mankind. Show us an organization that can produce that and we will show you that it is not an organization, but a spirit, a spirit of Christian fellowship—the spirit of love.

No doubt we all agree as to the end sought but are perplexed when we look for the solution or the means to this end. Some of us believe that the means is only through the deepening of the individual's Christian experience and desire for the truth. That is as individual students, student leaders, and church people, we must get closer to God, who is love, which means more than we scarcely dream of. When organization leaders and Christian students make their all-dominating motive that of love and the increase of spiritual life in the student body and in themselves, then we'll see a revolution and a hard blow dealt to denominationalism's weaknesses and group selfishness.

DR. M. WILLARD LAMPE,

University Committee of the Council

No one of us could listen to the ideals and objectives described in Mr. Porter's and Miss Blanchard's papers without much sympathy and approval. I must seriously question the implication in Miss Blanchard's paper, however, that a student movement along church lines will not be a "lay movement" and will be under repressive ecclesiastical control. This certainty has not been borne out by the student movements which have been developed within the Methodist and Presbyterian Churches. At least I know many good Presbyterians who have expressed the earnest wish that these movements might be under far greater ecclesiastical control than they are. Indeed, as I see it, the most effective unification of student movements will include organic church relationships, for in this way the student movements will mean most both to the students and to the church: to the students, because

it will keep them in touch with the actual organizations of Christianity, out of which much of their Christian experience has come, and to the churches, because it will be the best means of bringing to them the ideals and objectives for which the student movements stand.

On university campuses today there are three types of religious work, so far as the principle of unification is concerned.

First, there is the independent non-cooperative type, where the several religious agencies make their plans and do their work practically without any common counsel whatever. The relations between the several agencies may be friendly, although too frequently they are unfriendly, but in either case each is wholly occupied with its own program.

Second, the independent cooperative type, where the work is carried on mainly along the line of the several agencies working independently, but where also there is a certain amount of common counsel and cooperative effort. These common undertakings are of various kinds, and in many cases are well done, but they are distinctly secondary. They do not take the time, money, or the attention given to the separate work of the several agencies.

Third, the unified cooperative type, where the chief and controlling emphasis is put upon the common task and where each of the churches and religious agencies has a real place but a subordinate one. This is true, for example, at the University of Pennsylvania. If anyone should ask the student leader of the Presbyterian group at this school to describe the position he holds in the religious life of the school, he would doubtless reply not that he was the leader of the Presbyterian group, but that he was the Presbyterian vice-president of the Christian Association—the Christian Association being the central unified body.

The chief questions each one of us should ask ourselves are, "How much do we really want unity?" and "How far are we willing to subordinate our own organization in order that the cause of unity may be promoted?" When those who hold official positions in student work are able to answer such questions sacrificially, the cause of unification will gain much additional strength.

*The Minutes of the Fourteenth Annual Meeting of the
Council of Church Boards of Education,
Chicago, Ill., January 5, 6, and 8, 1925*

Chicago Beach Hotel

Monday, January 5, 1925

Morning Session

The Council was called to order at 10:00 A. M. by the President, Dr. John E. Bradford.

Devotional exercises were led by President B. C. Davis.

The Secretary called the roll of the conference. (List of delegates kept in the records of the Council office.)

It was

Voted that the program as printed in the January issue of CHRISTIAN EDUCATION be adopted.

President Bradford read a valuable paper on the work of the Council and its constituent Boards.

In view of the fact that the Secretaries' Reports had been printed in CHRISTIAN EDUCATION, informal and intimate resumés were made by Drs. Kelly and Foster.

Dr. E. P. Hill read the Treasurer's Report, which was referred to the Auditing Committee.

It was

Voted that the reports of Drs. Bradford, Kelly and Foster be referred to the Committee on Policy.

The President announced appointment to the following committees:

Audit: Mr. J. P. MacMillan, Dr. George R. Baker.

Nominations: Drs. Clarke, Mendenhall, Schell, Noffsinger, Anderson.

Afternoon Session

Budget: Drs. Harris, Hill, Pritchard, Brown, Mr. Stock.

Policy: Drs. Padelford, Sweets, Sheldon, Gotwald, Rall.

The meeting adjourned at 12:45 P. M.

The meeting was called to order at 2:15 P. M.

Dr. Pritchard led in prayer.

It was

Voted that Dr. James E. Clarke represent the Council to the Associated Press.

Dr. J. S. Noffsinger presented a paper entitled "A Study of a Group of Denominational Colleges."

Dr. R. L. Kelly presented the findings of a study of "Religious Instruction in Two Hundred and Fifty Colleges."

Dr. Kelly read the following message of greeting from President Coolidge:

THE WHITE HOUSE,
3 JANUARY, 1925.

"MY DEAR DR. KELLY:

I thank you for your letter, advising me of the gathering of college executives and other leaders in the nation's educational movement. Without doubt, the conference which you are holding a few days hence will be of large influence and significance, and I wish to send my greetings and best wishes for the most satisfactory results from it.

Very truly yours,

(Signed) CALVIN COOLIDGE"

The meeting adjourned at 5:30 P. M.

Evening Session

The Council reconvened at 8:00 P. M.

Mr. B. Warren Brown read a paper on "Approved Methods of Publicity."

It was

Voted to refer Mr. Brown's paper and the discussion following it to the Committee on Policy.

Dr. Kelly referred by topics to the elaborate report which has been prepared on Recruiting for Life Service by the Continuation Committee of the Interchurch, and invited general discussion. Contributions were made by Drs. Sweets and Hillis, and at a later session by Dr. C. M. McConnell.

The meeting adjourned at 10:00 P. M.

Tuesday, January 6, 1925

Morning Session

The Council was called to order by the President at 9:45 A. M. The Rev. Gilbert Lovell led in prayer.

President John L. Seaton, of Albion College, read a paper on "Uniform Blanks for College Reports."

It was

Voted that Dr. Seaton's paper and the discussion following be referred to the Policy Committee.

A symposium, "Unifying the Student Movements" followed, in which Mr. David R. Porter, Miss Leslie Blanchard,¹ Mr. Russell DeLong and Dr. M. Willard Lampe participated. General discussion was invited, and many spoke to the subject.

The Report of the Nominating Committee was presented and the nominees were elected by single ballot of the Secretary (see list of officers and members of the Executive Committee, page —).

The meeting adjourned at 12:30 P. M.

Afternoon Session

The Council reconvened at 2:00 P. M., with President Bradford in the chair.

A paper, "Crisis Points for Religion in the American Colleges," was presented by Professor Joseph M. Artman, of the University of Chicago, Associate Director of the Study in Character Forming Influences, Agencies and Practices in Institutions of Higher Education, of the Institute of Social and Religious Research.

General discussion followed, led by Dr. A. W. Harris.

The Reports of the Committee on Budget and the Committee on Finance and Financing were read.

It was

¹ Miss Blanchard was unable to be present but the paper she had prepared was read by Miss Appleby, representative of the National Board of the Young Women's Christian Association at the University of Nebraska.

Voted that both Reports be recommitted to the Committees in joint session for presentation as a unified report.

The Report of the Committee on Policy was read.

After general discussion and slight modification, it was

Voted unanimously that the Report of the Committee on Policy be adopted.

Dr. Kelly raised the question as to whether the members of the Council desired a stenographic report of the union mass meeting on Thursday afternoon, and it was

Voted that a public stenographer be secured for this session.

The meeting adjourned at 5:00 P. M.

Evening Session

The meeting was called to order at 8:00 P. M.

Dr. H. H. Sweets led in prayer.

Dr. E. P. Hill spoke informally on "A Plan for Conferences on Christian Education," and general discussion was led by Dr. H. O. Pritchard.

Dr. C. Howard Taylor spoke on the topic, "The Man and the Message for Students." General discussion was led by Dr. F. W. Padelford.

The Report of the Joint Committee on Budget and Finance and Financing was read and it was

Voted that this Report be unanimously approved, and referred to the Executive Committee.

It was

Voted that the members of the Council tender a rising vote to its officers for what they pronounce the best annual meeting in its history.

The Council adjourned at 10:00 P. M.

Hotel Morrison,

Thursday Afternoon, January 8

The Council convened at the Hotel Morrison on Thursday afternoon at 3:00 o'clock, with President Bradford in the chair. The general topic of the meeting was "Christian Education."

President William O. Thompson, of Ohio State University, spoke on "The Opportunity of the College" and Dean George F. Kay (in place of President Jessup who was detained by illness), of the State University of Iowa, on "The Opportunity of the State University." It was a source of keen regret to all that Dean Shailer Mathews, of the Divinity School of the University of Chicago, was unable to reach the hotel in time to speak on "The Opportunity of the Theological Seminary," for which he had been announced.

The meeting adjourned at 4:45 P. M.

Respectfully submitted,

(Signed) O. D. FOSTER, *Recording Secretary*.

CHICAGO, ILL., JANUARY 5, 1925

To the Members of

The Council of Church Boards of Education:

I hereby submit the report of the Treasurer for the year ending December 31, 1924.

Very sincerely yours,

(Signed) EDGAR P. HILL, *Treasurer*

CASH RECEIPTS AND DISBURSEMENTS

January 1-December 31, 1924

RECEIPTS

Cash balance in bank, January 1, 1924	\$406.25
Appropriations of the Constituent Boards:	
<i>Account of 1923</i>	
Disciples of Christ	\$500.00
Congregational Foundation for Education	500.00
<i>Account of 1924</i>	
Christian Church	300.00
Church of the Brethren	125.00
Congregational Education Society	1,500.00
Disciples of Christ	500.00
Evangelical Church	150.00
Five Years' Meeting, Society of Friends	200.00
Methodist Episcopal Church	2,750.00*
Methodist Episcopal Church, South	800.00

* \$250.00 toward 1924 account paid December 31, 1923.

Methodist Protestant Church	100.00	
Northern Baptist Convention	1,999.92	
Presbyterian Church, U. S.	550.00	
Presbyterian Church, U. S. A.	3,000.00	
Protestant Episcopal Church	1,749.96	
Reformed Church in America	340.00	
Reformed Church in the United States	100.00	
Seventh Day Baptist Church	50.00	
United Brethren in Christ	100.00	
United Lutheran Church	500.00	
United Presbyterian Church	500.00	
		16,314.88
Co-Tenants—Association of American Colleges		
Rent	\$1,000.00	
Salaries	2,500.00	
Office Expense	500.00	
		4,000.00
Institute of Social and Religious Research		
Negro Seminary Survey		
Rent	\$100.00	
Salaries	356.00	
Office Service	57.21	
		513.21
Theological Education in America		
Salaries	600.00	
		1,113.21*
"Christian Education"		1,130.32
Office Service		
A. A. C. Commission on Curriculum	150.00	
A. A. C. Commission on Architecture	150.00	
Miscellaneous	52.45	
		352.45
Methodist Episcopal Board of Education		
Special study (salary)	250.00	
Travel, R. L. Kelly	7.50	
Maps, furniture, etc.	53.00	
Notes Payable ((Corn Exchange Bank)	2,955.00	
		\$26,582.61
DISBURSEMENTS		
Salaries	\$17,259.45	
"Christian Education"	3,852.82	
Rent		
New York Office	\$2,062.50	
Chicago Office	285.00	
		2,347.50
Office Expense		825.50
Travel		
Robert L. Kelly	218.92	
O. D. Foster	1,247.25	

* Additional salaries paid directly by the Institute of Social and Religious Research to individuals on account of Theological Education in America and the Negro Seminary Survey, \$2,085.00.

F. N. Riale	114.92	
Lura Beam	8.25	
		1,589.34
Furniture and Fixtures		45.00
American Council on Education		
Annual Dues		100.00
Annual Meeting		67.34
		\$26,086.95
Balance on hand December 31, 1924		495.66
		\$26,582.61

Report of the Auditing Committee

NEW YORK CITY,
FEBRUARY 10, 1925

To the Executive Committee:

In accordance with your instructions we have audited the books and accounts of the Council of Church Boards of Education for the twelve months ending December 31, 1924. We have made representative tests of the operations for the year, such as comparing the disbursements with paid checks and approved vouchers, testing footings, tracing cash receipts to bank statements, and by scrutiny of the closing balances.

The records were found to be correct and the books kept in very satisfactory form.

(Signed) J. P. MacMILLAN,
Chairman,
GEORGE R. BAKER,
Auditing Committee

Report of Committee on Policy

Your Committee on Policy would respectfully submit the following recommendations:

1. That the out-going President, Dr. J. E. Bradford, be requested to amplify and rearrange his annual report, in cooperation with the Executive Committee, with a view to making it a manual on Christian Education for use among young people.
2. That the time for holding the annual meeting of the Council be made the second week in January, or one week later than at

present, subject to a similar change by the other educational associations that are now meeting the first week in January.

3. That the constituent Boards of the Council be urged to give more attention to the preparation of their annual reports, so that they may be of use as propaganda documents.

4. That the Executive Committee be authorized to popularize a department of the magazine, *CHRISTIAN EDUCATION*, by means of co-operation with the Publicity Departments of the various Boards which are members of the Council.

5. That the Council recognize the importance of a further development in the study of theological education, and that we respectfully urge the Institute of Social and Religious Research to make possible the proposed follow-up of the valuable work which was done in the preparation of their volume entitled "Theological Education in America," and to enable the Council to cooperate with the seminaries in the improvement of their programs.

6. That the Executive Secretary, in cooperation with the Executive Committee, be directed to make a state-wide study of denominational colleges simultaneously and cooperatively with the United States Bureau of Education, when it is making a state-wide study of public higher education.

7. That as rapidly as funds are made available for this purpose, the Executive Secretary, in cooperation with the Executive Committee, make a special and comprehensive study of four selected colleges of from 400 to 500 students each, representing four different conceptions of denominational education.

8. That the Executive Committee be authorized to provide competent secretarial aid for the University Secretary in his Chicago office.

9. That the Executive Committee be directed to hold regional conferences, as specified money for this purpose may become available.

10. That the Executive Committee be instructed to erect an Advisory Committee as suggested by the Executive Secretary.

11. That the Department of Publicity of the Council be requested, in cooperation with a committee on Administrative Pub-

licity and Finance, and subject to the approval of the Executive Committee, to prepare a general publicity leaflet, and a special "Go-to-College" appeal.

12. That the Executive Secretary, under the direction of the Executive Committee, be asked to restudy the costs of college maintenance, with the purpose of making a new definition of "The Efficient College," this work to be done in cooperation with a similar study by the Association of American Colleges.

13. That the Executive Secretary be asked to make a study of college report blanks, and at the next meeting of the Council suggest a uniform blank for such reports; and

It is further recommended that in this study there be sought the cooperation of the American Council on Education and the various educational standardizing agencies of the country.

14. That the Council be represented by its Executive Secretary at the coming meeting in Atlantic City of the Federal Council's special committee on Financial and Fiduciary Matters.

15. (a) That the Executive Secretary, in connection with the Executive Committee, be directed to hold a mass meeting on the afternoon of the Thursday of the week in which the Council is in session next year, at which meeting Christian Education shall be presented from varied points of view; and

(b) That members of the Council be especially urged to attend this mass meeting so as to give it the benefit of their counsel.

16. That the Executive Secretary be requested to prepare a paper, and present it at the next annual meeting, redefining the aims and purposes of this Council.

17. That the Executive Committee be directed to consider and report a definite date for the observance of a uniform Day of Prayer for Colleges.

18. That the Executive Committee be directed to consider the observance of the National Education Week, as it may be designated by the United States Bureau of Education, and to prepare a suitable program with appropriate emphasis on Christian education.

Respectfully submitted,

(Signed) FREDERICK E. STOCKWELL, *Chairman.*

BOOTHE C. DAVIS, E. E. RALL.

The Conncil of Church Boards of Education

Headquarters

111 Fifth Ave., New York City
Robert L. Kelly, Executive Secretary
Lura Beam, Associate Secretary
Frank N. Riale, Associate Secretary

Central Office

1302 Chicago Temple Bldg., Chicago, Ill.
O. D. Foster, Associate and University Secretary
500 Sherman Street, Chicago, Ill.
B. Warren Brown, Associate and Publicity Secretary

Officers for 1925

President, Dr. Edgar P. Hill, Philadelphia.
Vice-President, Dr. William S. Bovard, Chicago.
Recording Secretary, Dr. O. D. Foster, Chicago.
Treasurer, Dr. Frank W. Padelford, New York City.

Additional Members of the Executive Committee

Drs. John E. Bradford, Frederick E. Stockwell, A. W. Harris,
Robert L. Kelly, *Ex-officio*.

Board of Advisors

President E. D. Burton, Chicago.
Dr. Wm. Horace Day, Bridgeport.
President Henry Churchill King, Oberlin.
Judge David F. Matchett, Chicago.
Bishop Edwin D. Mouzon, Nashville.
Bishop Thomas Nicholson, Detroit.
Mr. John Stites, Louisville.

Standing Committees

Administrative, Publicity and Finance: John W. Hancher, G.
I. Hoover, O. W. Buschgen, Winifred Williard, H. H. Sweets.

American Council on Education: A. W. Harris, three years, R. L. Kelly, two years, H. O. Pritchard, one year.

Colleges: H. H. Sweets, E. E. Rall, W. O. Mendenhall, Stonewall Anderson, James E. Clarke, Charles E. Bauslin, H. O. Pritchard, A. W. Harris.

Life Work: Wm. E. Schell, Chas. E. Bauslin, W. F. Sheldon, Frances Greenough, Harry T. Stock, R. H. Bennett, L. B. Hillis.

Reference and Counsel: W. F. Sheldon, M. Willard Lampe, Frances Greenough, Frank W. Padelford, J. M. Culbreath.

Religious Education: E. E. Rall, W. S. Bovard, Frank W. Stephenson.

Survey: F. E. Stockwell, J. S. Noffsinger, B. C. Davis.

University: M. W. Lampe, G. R. Baker, J. C. Todd, Frances P. Greenough, W. F. Sheldon, Mary E. Markley, H. T. Stock, C. P. Harry, J. M. Culbreath.

General Secretaries of the Constituent Boards

Dr. Frank W. Padelford, Board of Education, Northern Baptist Convention, 276 Fifth Ave., New York City.

Dr. J. S. Noffsinger, General Education Board, Church of the Brethren, 211 West 102nd St., New York City.

Dr. Herbert W. Gates, Acting Secretary, The Congregational Education Society, 14 Beacon Street, Boston Mass.

Dr. George W. Nash, The Congregational Foundation for Education, 19 South LaSalle Street, Chicago, Ill.

President W. A. Harper, Board of Christian Education, the Christian Church, Elon College, N. C.

Dr. H. O. Pritchard, Board of Education, Disciples of Christ, 222 Downey Avenue, Indianapolis, Ind.

Dr. E. E. Rall, Board of Education, Evangelical Church, Naperville, Ill.

Dr. W. O. Mendenhall, Board of Education, Five Years' Meeting of Friends, Wichita, Kans.

Dr. Wm. S. Bovard,	}	The Board of Education of the Methodist Episcopal Church, 58 E. Washington St., Chicago, Ill., and 150 Fifth Ave., New York City.
Dr. A. W. Harris,		

- Dr. Stonewall Anderson, Board of Education of the Methodist Episcopal Church, South, Nashville, Tenn.
- Dr. Frank W. Stephenson, Board of Education, Methodist Protestant Church, Pittsburgh, Pa.
- Dr. Henry H. Sweets, The Executive Committee of Christian Education of the Presbyterian Church, U. S., 410 Urban Bldg., Louisville, Ky.
- Dr. William Chalmers Covert, }
Dr. Edgar P. Hill, } The Board of Christian Education, Presbyterian Church, U. S. A., Witherspoon Building, Philadelphia, Pa.
- Bishop Charles H. Brent (Council Representative), The Department of Religious Education of the Protestant Episcopal Church, 281 Fourth Avenue, New York City.
- Dr. Willard Dayton Brown, The Board of Education, Reformed Church in America, 25 E. 22nd St., New York City.
- Dr. T. F. Herman, The Board of Christian Education, Reformed Church in the United States, Lancaster, Pa.
- Dr. J. N. Norwood, The Seventh Day Baptist Education Society, Alfred, N. Y.
- Dr. William E. Schell, The Board of Education of the Church of the United Brethren in Christ, 1115 U. B. Bldg., Dayton, O.
- Dr. J. E. Bradford, The Board of Education of the United Presbyterian Church, 1180 E. 63rd St., Chicago, Ill.
- Dr. F. G. Gotwald, The Board of Education, United Lutheran Church in America, York, Pa.

Here and There

Indiana University is conducting a campaign for a memorial fund to develop the religious, social, and athletic activities of the campus. Already \$1,400,000 has been pledged by about 13,000 contributors. These pledges have come from every county in the state, and from all but three states of the Union. The goal is \$1,600,000.00.

An ancient Dean of Christ Church College was impressed with certain advantages in education.

"The student may profit first in that he may be able to read the Scriptures in the original text; second, that he may be entitled to a proper contempt for all who cannot; and third, that he may be able to earn a larger emolument than his neighbor."

President Hopkins has more recently said of the educated man:

"Such a man must have been humble in the presence of great minds and great souls, must have been simple in contacts with his fellows, and must have been indefatigable in his desire to cultivate and to maintain the power of his mind and to accumulate that knowledge which makes up the data of accurate reasoning."

The former Prime Minister Ramsey MacDonald strikes even a higher note:

"The educated man is a man with certain subtle spiritual qualities which make him calm in adversity, happy when alone, just in his dealings, rational and sane in the fullest meaning of that word in all the affairs of his life."

With reference to Mr. Schiff's contribution of \$25,000 to the Cathedral of St. John the Divine, the Philadelphia *Evening Bulletin* says:

"Mr. Schiff's attitude as a Jew to the great Episcopal enterprise is that of a liberal citizen. In this country, founded on the principle of religious freedom, it is a pity that every one can not realize that love and service are so essential to successful national or communal life as to transcend sectarian or creedal belief.

"There is no room in the American system of philosophy for anything which in the name of religion seeks to deny to any portion of the body politic full and free right to worship as and how it will, according to its lights.

"Interchurch cooperation and mutual faith can do a great work for the nation, no less than for individuals. Mr. Schiff points the way. But nobody needs to be a millionaire to add his little bit to spiritual good understanding and cooperation."

"Walter Page, before the war," recently said Sir Auckland Geddes, "was able to see that this great empire, owing to its con-

scious diversity, was likely to yield more and more to a compact empire. It is no use to pretend that America does not at this time profoundly influence us and the empire. We know we have yielded the position of leadership to America in connection with the work designed for the higher service of humanity."

If this were really believed by Americans generally, the stock in Christian education would show the same bullish tendency we have been witnessing for months in Wall Street. The fact is that this stock is going up every day and for the reason that there is growing confidence in Christian education as the basal cause of our welfare and the welfare of the world.

Otto H. Kahn in a recent talk to young business men urged the value of such stuff as dreams are made of.

"Work will not hurt you, however heavy. But keeping your thoughts, interests and activities in the same old rut, will. You are young. Presumably, you have ideals. By all means, keep them. Whatever they are, keep them. Do not let alleged worldly wisdom make you believe that they are useless and futile. They are not. They are an asset of true value, aye! even in business. Even your illusions, don't give them up too easily. You may be taken advantage of, once in a while, but that price is worth paying. 'Such stuff as dreams are made of,' is valuable stuff. Don't become cynical. Don't scoff, don't lose faith. A great poet has said that nothing is more pathetic than to watch men of fifty and sixty, painfully, and usually in vain, trying to find again, and to pick up, ideals which they had recklessly thrown overboard in the days of their youth."

Professor Warren C. Taylor of Union College recently broadcasted a talk on the progress of Christian education. The manuscript which he used in addressing his invisible audience was built largely on data furnished by the Council of Church Boards of Education and published in *The Teaching Work of the Church*.

Dr. Henry H. Sweets, Secretary of Christian education in the Presbyterian Church, U. S. A., delivered a notable address on

"Education and Religion" at the fifth quadrennial meeting of the Federal Council of the Churches of Christ in America at Atlanta in December. Copies may be secured by addressing him at 410 Urban Building, Louisville, Kentucky.

At a small conference of persons engaged in religious education and social work, recently held at Yale University, the question whether it would be advisable to call a national conference on the social aspects of theological education aroused considerable discussion and it was finally voted that Dean Brown of Yale should act as chairman of a committee of three to take the matter up with the conference of theological seminaries to see whether the next annual meeting may be devoted to a consideration of the social aspects of theological education.

The following resolution was also adopted: "It is the sense of this conference that beside the effective presentation of the definitely spiritual side of the theological curriculum there should be fundamental courses in (1) human personality, (2) the concrete study of the local community especially by means of the laboratory method, and (3) the wider problems of group relationships, international, racial, and industrial."

Mr. Rockefeller's recent unrestricted gift of \$250,000 to the Hartford Foundation was accompanied by a letter in which he expressed his satisfaction in making the gift not only because of the high intellectual and spiritual quality of the work done at Hartford but because of the broadly interdenominational character of the institution, various denominations being represented on the board of trustees, on the faculty, and in the student body. He expressed also his peculiar interest in Hartford because of the diversity of its work.

The Homiletic Review has now made a feature of data growing out of *Theological Education in America* in three issues of the magazine. These features have attracted wide interest.

The Congregationalists are moving toward several far-reaching mergers, the fundamental one of which, following the lead of the Presbyterians, is to merge all of their national societies, men's

and women's, of which there are now eleven, into four to be known as the American Board of Commissioners for Foreign Missions, the Church Extension Board, the Education Board, and the Ministerial Board. The plan involves, among other changes, the merger of the Foundation for Education and the educational work of the American Missionary Association with the Education Society. All the directing Boards would include at least one-third women. The Committee of Twelve on Organization, of which Dr. William Horace, Vice-President of the Congregational Education Society and a member of the Board of Advisors of the Council of Church Boards of Education, is Chairman, has the proposals in hand. They are considering a statesmanlike piece of church organization, and, as is wise, are moving slowly.

The Board of Education of the Methodist Episcopal Church has instituted a policy which might well be adopted by other Boards. In the August issue of their Board organ, *The Christian Student*, they have printed a list of non-Methodist institutions in which the Board has a representative directly interested in the welfare of Methodist students, giving his name and address with the following introductory note appended:

"Pastors from whose charges young people are leaving to enter any of the *state or independent institutions mentioned below* can extend the Church's hand of fellowship to the student in his new surroundings by notifying the Methodist pastor or Wesley Foundation Director at the institution to which the student goes. If the student goes to a school sponsored by the Board of Education, a letter to the president of the institution will insure personal attention and an introduction to the local pastor."

Current Standards of Theological Education

From Rochester's Seventy-fifth Anniversary Appeal to Its Alumni and Friends

"The recent study of 'Theological Education in America,' carried through by Dr. Robert L. Kelly, makes it apparent that the seminaries as a whole lag behind the graduate schools of our

modern universities in the standards and processes of professional education. Few of the seminaries make any provision for research work; the average of teaching hours is distinctly higher than that in the best graduate schools; too much of the time of many professors is consumed in outside activities, many of them for remuneration to supplement their salaries; too few seminaries adequately scrutinize the academic preparation of incoming students; the lecture method is too often abused; the programs of study seriously need revision; and we need more men rather than more men in the ministry. This partial list of conclusions suggests to Rochester the need of serious self-criticism.

"The above report emphasizes the enlarging responsibility of the Seminaries. With such a challenge we shall not meet our enlarging responsibility by standing still. We must make significant advance merely to keep pace with the movement of our own time."

Among the Universities

O. D. FOSTER

It is always inspiring to visit the great student centers of this country and to see the floods of earnest but happy students pouring into one hall and out of another. It is also gratifying to sit in conference with these students and the staffs of religious workers and to hear them discuss ways and means of meeting the religious needs of the student body. To meet the challenge presented in the new masses coming each year all the religious forces of the campus are mobilized—the Campus Council, the Christian Associations, the Newman Club, the Monora Society, the denominational clubs, the guilds, the young people's societies and the various church committees. All realize that the first week of the freshman at the university is the most important and determinative of all his school career. So the forces naturally seek to pull together on the common and overwhelming task and opportunity.

On traveling among the universities one feels the great nationwide fellowship among religious workers in these large tax supported institutions. They so feel the weight and seriousness of the challenge that spontaneously diverse elements naturally integrate for the accomplishment of a great service. One also notices

the similarity of programs and yet the wonderful diversity. No two centers are alike and no two can solve their problems in exactly the same way. One of the outstanding advances that is noticed is the tendency toward broader cooperation than formerly. Disintegrating tendencies and forces are still in evidence but these are yielding more and more before the mollifying influences of intelligent and comprehensive vision of the needs of the masses of potential leaders.

The writer may be permitted to call attention to a few features of the schools visited recently. Space forbids doing justice to the faithful workers, the loyal students and the far-seeing administrators in these schools. So the omissions will not be indicative of inactivity in any direction not receiving mention.

President Hughes, at Miami University, has held before the student body ideals that would do credit to any denominational college. He has also been drawing into his faculty some exceptionally strong religious men and has been instrumental in getting for his institution an unusually well prepared association secretary. The ideals of Miami are to be emulated and if President Hughes has his way and succeeds in carrying into effect the program he is now working on, he will make his university one of the very first state institutions in the land, morally, religiously and academically.

President E. B. Bryan, at Ohio University, is a distinguished religious leader and lends every encouragement to the development of the religious life of the constituency. With his cooperation there has been established a "School of Religion" which is attended by a goodly number of students, taking work for academic credit. The interdenominational university pastor and head of the School of Religion serves the whole student body and coordinates all the Protestant religious work. One is delighted here to see all the different denominations so unified that they can entrust the spiritual leadership of their respective student groups to a man of another ecclesiastical connection. This university pastor has the direction of all Protestant religious groups and serves, as far as they desire, have him do so for the Catholic and Jewish students.

The president and faculty of the New Hampshire University and the Council of Church Boards of Education cooperate with the local community church in assisting the students in their respective programs. The University Pastor, the Secretary of the Y. W. C. A. and the pastor of the community church compose an unusual team as workers among young people. The peculiar feature here is the community church and the outlying rural churches, which are being served by the students along with, and under the direction of, the university pastor. Many students gain thereby new visions of their possibilities as well as render acceptable service to the communities they serve. Men in this way are found for the ministry.

The administration at the University of Maine has shown most commendable interest in the development of religious work among students. The new interdenominational representative and Association Secretary has been given a spacious building by the president for the exclusive use of the religious work of the students. The program has grown stronger here and it is expected that new strides will continue to be taken in the right direction.

The going of President Butterfield from Massachusetts Agricultural College has left, as a rich legacy to his successor and student body, the excellent work he carried forward so vigorously. The inter-church secretary, or college pastor, carries on the religious work without a break. He and his accomplished wife reach not only the stomachs of many students through their generous hospitality but also masses through their jovial and refined sociability and model home life. The night before the writer's visit they entertained thirty girls from the Agricultural College. The next evening they had at dinner two students from Amherst College; one Chinese student studying for diplomatic service and the other a German student receiving his A.M. in the spring, simultaneously with his Ph.D. in Berlin. In addition to reaching a great number of students this way these workers carry on the usual activities and yet find time for special meetings, conferences, teaching and organizing.

Michigan Agricultural College is delighted with the coming of President Butterfield, as well as are all the religious workers of

the community. Dr. Butterfield's leadership will mean much in the development of the interdenominational church now under process of construction. This is a most unique situation. Over a score of denominations belong to a community church, which is owned by the Baptists, Congregationalists, Methodists and Presbyterians, jointly. No two members of the staff belonged to the same denomination originally, and yet they are a unit and an excellent team, with one purpose, one spirit and one goal. The student pastor acts also as the Association Secretary and teaches religious courses in the college for credit. The church is a hive of industry. Students throng the inadequate temporary quarters throughout the day and evening. The new building, a magnificent temple, is being erected and will have every appointment essential for successful student and community religious and social life. One who prays for our Lord's disciples to be one, will on visiting this place take courage, while he experiences a great sense of satisfaction and an abiding inspiration.

At the University of Michigan most notable progress is being made among the religious forces at work. A plan of cooperation, comprehending all the various Protestant organizations at the campus, was evolved there some years ago by Mr. Thomas Evans, similar to the plan he had so successfully devised and operated at the University of Pennsylvania. The plan, thanks to the leadership of Mr. H. C. Coffman, is working more and more successfully and much rejoicing on the part of those who strive for greater unity obtains. A sum of approximately twenty-five thousand dollars a year for three years has been subscribed by a group of Detroit business men to try the merits of a "School of Religion" at the University. This experiment is being watched by anxious hearts in the hope that it will lead to something worth while and permanent in the way of providing facilities for high grade religious instruction for the students at the university. It is hoped too that a faculty may soon be obtained and classes started. A series of lectures on the Making of the Gospels has been delivered by Professor Kirsop Lake, of Harvard Divinity School. Other series are to follow. While the school is independent of the churches and university, it is to be affiliated in some fashion with the university.